1: Jenness--95 (1913-16) 1922 Copper Eskimo
116, 682, 754

"Sometimes a native will resort to magic in order to wreak his revenge, especially if he is afraid of adopting more open means. Two children died among the Kilusiktomiut, and a man named Kavyektok laid the guilt at the door of a Kanghiryuak family that was living in the settlement at the time. Not long afterwards Kavyektok's hands became partly paralyzed, and he was unable to work. The natives immediately put it down to sorcery; it was the Kanghiryuak family, they said, that had taken this vengeance on him because he had accused them of murder."

1: Jenness--195 (1913-16) 1922 Copper Eskimo
116, 791, 754

"Like a doctor, too, the shaman may abuse his powers and employ them against the interests of the community. He then becomes a malefactor like any common murderer, and is liable to the same fate."

1: Jenness--196 (1913-16) 1922 Copper Eskimo
116, 791, 754

"It was Uloksak who told me of a case where a shaman abused his power and brought disaster on his community. The story is fanciful, of course, but not without its significance, since the natives believed implicitly in its truth. A succession of blizzards one winter had prevented the Akulliakattak Eskimos from sealing, and reduced them to the point of starvation. Finally one of the natives died, and the shamans held a seance concerning the misfortunes that had overtaken them. Now Uloksak's father-in-law, who was one of the principal shamans in the settlement, had a grudge against the other people because they had killed one of his relatives, so with the aid of his familiars he knocked down one of the two poles that were erected by men in the earliest times to hold up the heavens. The sky fell, and many of the Eskimos were killed. The man then left the settlement and went east to Bathurst inlet. After he had departed the Akulliakattak shamans divined that the pole had been knocked down by some shades of the dead, so with the help of their familiars they erected it in place again."

1: Jenness--196-197 (1913-16) 1922 Copper Eskimo
116, 754, 791

"The same magic powers that the shaman normally employs for the benefit of his fellow-men can equally well be used against them. Two natives carried off the wife of Anauyuk's father and tried to ferry her across the Rae river in their kayaks, which were lashed together to enable the woman to lie across the bows; but by the power of his magic, Anauyuk's father made the kayak capsize and their occupants were drowned. Similarly Uloksak threatened to use his magic power against me because we ejected him from our station one day; he told his fellow natives that the next time I crossed over to their settlement at the Liston and Sutton islands he would make me stumble and fall every few yards. In the same way Anauyuk, who was refused admittance to our house because he had robbed one of our caches along the coast, threatened to deprive us of our strength and make us waste away and die. Two shamans who were holding a seance together at the Liston and Sutton islands in December 1915, announced that they would cause some of our party to fall over a cliff and perish, in revenge for some offence that we had given them. The women were forbidden to sew on the following day lest they should all perish, and the children were told not to play too long out of doors for fear that an evil spirit [197] might seize them. Of course, it is a dangerous thing for a shaman to let it be known that he practises witchcraft against his fellow-men, for some one is likely to end his career with a knife. It is often attempted, however, when the passion for revenge is strong enough to overcome the dictates of prudence.

1: Jenness--196-197 (1913-16) 1922 Copper Eskimo-2
116, 754, 791

I was told that rude human figures are sometimes made from the bark of the cottonwood tree, ningok, and used in connection with magic; both the bark itself and the figure that is made from it are called kaisalluk. The shaman holds the figure in his hand and calls his familiar into it, then asks it questions. Sometimes, it is said, the fetish by its own might will clothe itself in clean white deer-skin garments, much whiter than any the Eskimos themselves ever wear. I believe that various ceremonies are carried out with it, for example, that it is sometimes stabbed with a knife, but my enquiries brought me very little information. I am not certain, therefore, whether the fetish served the purposes of legitimate magic or was used in connection with witchcraft. (1)"

"1. Cf. Nelson, p. 494."

11: Stefansson--289-290 (1908-1912) 1913 Copper Eskimo
116, 682, 754

"Pamiungittok tells: The Banks Island people used to be well off. They killed so many deer and [musk] oxen that their dried meat sometimes lasted the year round. They got to killing each other. One man killed had relatives in the Sound. For this reason (i. e. because of witchcraft practised by the dead man's relatives in the Sound) food became scarce [in Banks Island]; there were no seals for food or fuel and the people died of hunger--those that had not [290] been murdered in the feuds. This happened some fifteen years ago--i. e. when Agleroittok [who is now about twenty-five] was a boy but [after] his two brothers [were] grown up."

11: Stefansson--295 (1908-1912) 1913 Copper Eskimo
116, 736, 754

"The blind man, Avranna, in Clouston Bay (there is also a blind man at Prince Albert village--old man--about 60) told us the reason of his blindness was that he had killed a large ugrug and when the people came wanting to cut it up he grudged to let them help themselves, therefore he became blind. I could not make out if the grudging of itself caused the blindness, or if some 'doctor' [shaman] was angered by it and made him blind--I believe the former. Natkusiak says it is no doubt true, for he knows of parallel cases in his own country. Usually there, however, it was this way: some one committed a bad deed (grudged to give something, stole, etc.) in secret. The 'doctor' would then so ordain 'magically' that the guilty person would in some way suffer--then not only was the guilt punished but also people found out who was guilty (e.g. if an article had been stolen)."